THE GREAT HOLIDAY. How It Is Observed in the Southern

CUSTOMS OF MERRIE ENGLAND.

Transplanted to This Country and perpetuated by Virginians in the south of the New American World. The Creoles.

(Written for the Dispatch.) If we look for the Christmas customs and observances of the English-speaking people of the Southern States of the on we will find them in the customs and traditions which have come down to them from Virginia, the State of the which has sent forth immearably the largest number of people o colonize and lay the foundations of populations of the other Southern

As the communities through south have followed chiefly the obser-Virginia ancestors of Colodays in celebrating the Christmasso did the Virginians of the sevenoth and eighteenth centuries bring with them to the new world many, if at all, of the customs of England. But heir transplanting in the soil of the my some of the most striking of the English customs in celebrating istmas-Day and Christmas-Eve were ristmas-Day and Caristmas-Eve were olished or materially modified. For mance, the "Lord of Misrule" and the bloot of Unreason" were left to the sglish people, and so, also, were the ule-log" of Christmas-Eve, and the "at "Boar's Head," which for more an three centuries had been the most repleasure object that graced the polspicious object that graced the pol-doaken tables of the English-manor-ses during the reigns of Elizabeth and successors down to the time when rising of an opposing public opinion the changes in religious sentiment observances, which spread with the thishment and growth of the various pler forms of religious sects, put an to these course and turbulent indeed. pler forms of religious sects, but an to these coarse and turbulent—indeed, may be truly said, irreverent and ligious—customs, which, savoring of carism, had marked the periods of the ual reign of the "Lord of Misrule" the "Abbot of Unreason" in the when those rabild roysterers ruled recurt and hovel alike.

ALL THAT WAS BEST.

Rut, if the Virginians of old did not tring with them from England the noise of obnoxious hilarity of the English thristmas, including even the "cakes and he" they brought all that was best of the Christmas-times—all that most inderly testified to the sacred associations of the hour, most of those traditions of the hour, most of those traditions of the receive comforts" of a christmas-dinner, which give such a flavor to the English records concerning christmas week, and those affectionate family sentiments which in the South as Christmas seem to glow and burn with redoubled heat. These family gatherings around the Christmas dinner-table may be said to constitute, together with faithful attendance at the church services on Christmas-Day, and the making of presents and the giving of gifts, the chief elements of the celebration of christmas among the southern people in town and country, for what Thanksgiving-Day is, especially to the people of New England and the North, generally, hristmas-Day is to the population of the South. ALL THAT WAS BEST.

mbers of the established Church of ogland, principally the earlier of Virristmas, owing to the small number churches of that denomination which the colony, in those religious servances so intimately connected with a season in England when, on the observances so intimately connected with the season in England when, on the morning of Christmas-Day, chimes were rung from belfry and steeple, and the congregations assembled to worship and sing hymns of praise and rejoic-ing because of the advent of the anniversary of the birthday of our Saviour, Moreover, the Puritan of our Saviour. Moreover, the influences in the home country, which maderially had altered the social materially had altered the social materially had altered the social materially had altered the social material materi

families in the South among se whose traditions from the Colonial field have become firmly fixed by habit ose whose traditions from the Colonial riod have become firmly fixed by habit on generation to generation make it point to assemble all their members, et, women, and children, if possible, the Christmas dinner given by the trents, or parent, of the elders, if ther or both are living. These family stherings always occur if the members is the families reside within a reason-ble distance of one another. But very ten, and most frequently when long tervals of time have elapsed since rathers and sisters have sat together a Christmas dinner under the eyes of the family group will make it convenient to come from long distances—arrays of a day or several days—to eat a Christmas turkey and the Christmas and mince-ple, to drink the distance seggog and the Christmas first of the last time, perhaps, with the loving fathers and mothers.

When the different members of a familiance married, perhaps, and with the and children living, reside in the line neighborhood, then does Christmas and find them, children and all, gathered that it is mince-pies, home-made cakes, larts mince-pies, home-made cakes.

the parental board. Great stores tarts, mince-pies, home-made cakes, candles are provided for the feasts the days of reunion, which extend the days of reunion, which extend the said that the southern country istrans dinner of to-day is not as a affair as the same festive occur was in the Colonial days of Virta, Maryland, and the Carolinas, and rels, and as it was even in the days of the civil war, when the southern over that the means and the habits. the parental board. Great stores ter had the means and the habits, well as the inclinations of the grand meur, and was most liberal to his ally and to his poor neighbors and to slaves, yet the traditions of those survive throughout the South, and influence the Christmas season in manner of observing Christmas-Day. BEFORE THE WAR.

BEFORE THE WAR.

Before the civil war Christmas-Day
was preceded by several features of planstion life which the changes brought
boot by the abolition of slavery have
made almost, if not altogether, obsolete.
I few days before Christmas was the
reditional "hog-killing time," when the
laves on the plantations would gather
in the different farms and slay and dress
in loos for the consideration of reriving certain desirable parts of the anisils that were presented to them, andhals that were presented to them, and with which they made grand suppers. In the same way they would assemble and not for the farmer or the planter all the for the farmer or the planter all the forewood that might be needed for the coming year, and for this labor they were satisfied to receive from the farmer a good supper after the task was completed. It was the custom of the owners of slaves in those days to make the latter presents of money, and to give them other things that might please their

T.B. CHRYSTAL, (hristmas bells. Oh! (fristmas belly, himing through white-mantled dells, weet the tale your music tells, Of that blessed birthday when ame to earth the Infant King: real, oh, bells ! ruith rapture ving, While the (fildren sweetly sing, leace on earth , good will to men. anta comes, With dolls and drums And Everything that squeaks or hums Hell make no noise When with his toys, He fills the hose of girls and boys Open ruide your purse plethoric; Give with milling hand your gold! Make your charity historic, Fethe (hristmas day grong old ! lake a basket or a barrel to the needy, on your may Try to sing a Gristmas carol (elebrate earth's greatest day!

fancy, and the Christmas festival was as much the occasion of rejoicing in "the quarters" as it was in the "great house," the term applied by the Virginia negroes and by those descended from them, who are scattered through the South, to the family residence of their masters. During the holidays the plantations of the South in all its sections resounded with music and were merry with dancing, from the "great house" to the cabins of the plantation hands. The latter had their tiddles and their banjos, and, dressed in their holiday suits, they spent

so materially had altered the social amusements and the religious cerémonies of the English people, helped to tone down the public demonstrations of the social most of the inght in dancing. In the Christmas carol died away, the waits and the mumners vanished, and the morrice-dancers ceased to dance.

FAMILY GATHERINGS.

In time, however, the churches became more numerous, and then the Virginians and their kinfolk throughout the South, brought evergreens, branches of the pines and cedar to decorate their churches. This employment is one of the most interesting features of Christmas in the South to the ladies of the congregations, whose special task is to beautify and sorn the church edifices for Christmas. Attendance at church on Christmas-Day is general among the southern people, as other denominations than the members of the Catholic and Episcopal churches thave learned to appreciate the day as a church-festival.

Many Gundles in the South among the southern people, as other denominations than the members of the Catholic and Episcopal churches thave learned to appreciate the day as a church-festival.

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if she has them), busies nerself with preparing the "dainties," in the way of pastry and cakes, for the days of rejoicpastry and cakes, for the days of rejoicing and festivity. Then is it that the great fruit cake, with its tall, feed pyramid, is formed. Apple-pies and minceples are also baked, wild-plum jelly made, while choice apples, ranged in the snape of a pyramid, are placed upon a large dish. All these delicacies, and such others as her fancy may direct or her skin achieve, are placed aside on a table, against the arrival of the important day. The feast of Christmas in the country districts of the South includes as its chief dishes the traditional fattened tur-

The feast of Christmas in the country districts of the South includes as its chief dishes the traditional fattened turkey, a gobbler "crammed" for weeks in advance, until he has attained huge proportions; a roasted shote, holding bebetween its teeth a roasted sweet-potato. There is also game, and there are minor dishes, the whole ending with the puddings, the pies, and the hollday-cakes. Dancing and parlor games, participated in by the family and invited guests from the neighboring plantations, or from much greater distances frequently, end a joyous and hospitable day.

In Norfolk and along the Eastern Shore of Virginia the Christmas dinners of the years prior to the civil war were made occasions by the rich for repasts which partook of the elaborateness and luxury of banquets. This was due partly to the fact that Norfolk, owing to its propinquity to Fortress Monroe and the United States navy-yard, possessed social features which gave to its society something of a military and naval tinge.

social features which gave to its society something of a military and navai tinge. It was not an uncommon thing for from seventy-five to an hundred guests to sit more sorts than one. The oysiers we'd roasted on the coals in the dining-room hearth, under the eyes of the guests. Great bunches of noily and magnolia, of great bunches of noily and magnolia, of pine and mistletoe, were suspended from the ceiling of hall and dining-room. Sometimes, not often, there was a Christmas dinner-table, at the head of which sat the hostess and at the foot the host. Great preparations were made days beforehand for these dinners, the menus of which were as



THE MADONNA OF THE BALANCES. (From a painting by Leonardo Da Vinci.)

everybody hung up a sock or stocking on a long-line on the hall staircase. There were twenty-two of chem-waite-slik stockings, black-slik stockings, thread, and cotton and woollen socks and stockings, and at the end of the line, side by side with the old-fashioned homespun and homeknit sock of the head of the house, the dainty pink sock of the 2-weeks-old baby."

A BUSY TIME.

As the Christmas holidays drew near he southern goodwife (with daughters,

varied as the courses at a dinner at a first-class hotel; and the cooking of which was far superior. When the guests were first conducted to the great dinnertable they found the board loaded with all the delicacies upon which they were to be regaled. This vision of assembled delights was but momentary, however, and served simply as an appetizer, for scarcely had they seated themselves, when the six colored male waiters, all trained hands at the business, and all attired in a black, "Washington" coat, white

Marseilles vest, and black trousers, whisked away the edibles before their eyes and transported them to side-tables, where stood stewards and carvers ready to serve the dish that a guest might

name.

VIRGINIA COOKING.

Rich oyster soups invariably led off at these dinners; there were various kinds of fish—white rock fish, sometimes three-feet long; shad, mullet, etc. As many of the guests were naval and military officers, their wives, and other members of their families, the dinners, in their profusion of dishes and the ingenuity and perfection of their "old-Virginia cooking," were designed to remind them of the finest dinners which ever they had eaten outre mer—and probably the design was more than successful. The hostess, from her post at the head of the table, watchful of the needs of her guests, with glances of the eye or with motions of the delicate hands, directed the movements and quickened the intelligences of the trained servitors to the necessities of every guest. There was no waiting or delay at these dinners—certainly not for the guest—and at the intervals when the successive courses were passing the guests would find the officious waiter at his elbow ready to fill his glass with wine or receive his order for something more solid. Teneriffe, port, and champagne were the favorite wines at a dinner of the kind of which I write, and for those who liked something stronger—some of the old commodores present, perhaps— VIRGINIA COOKING. the kind of which I write, and for those who liked something stronger—some of the old commodores present, perhaps—there was pienty of Old London Dock brandy and West Indies rum. As opportunity presented, strains from military bands from Fort Monroe or the navy-yard added zest to these splendid dinners. At such Christmas dinners as these in the South in the old days, female colored servants never were called upon to walt the South in the old days, remark to wait servants never were called upon to wait at table by their masters or mistresses. To do so would have been infra dig; the "function" was quite too important for such a relaxing of discipline. I questioned an old ex-Norfolk family servant, who often in the fifties had served as head steward at such dinners on the subject

of female waiters "No. sir!" exclaimed the old man, somewhat reproachfully; "dey wasn't no use for wimmen in dat dinin'-room; dat use for wimmen was agin de law.

EASTERN SHORE. I do not know how the Eastern Shore of Virginia Christmas dinners of to-day compare with those of old, but I hope

or Virginia Christinas dimers of to-day compare with those of old, but I hope they are as good. I am quite convinced, however, that the cheerful, festive, and family features of the time of innocent survive, that the eggnog and the cake taste as sweet as of old, and that the smacking of youthful lips at the "pillow-game" in the parlor of the "great house" is as vigorous as ever it was.

What I have written above of the country Christmas observances in Virginia—both as to the table and the sports—was and is true, according to circumstances and opportunities, among the people of the South, generally. The educated and well-to-do classes, always proverbially hospitable and generous, display these traits of character to a marked degree now as in the olden time.

educated and well-to-do classes, always proverbially hospitable and generous, display these traits of character to a marked degree now as in the olden time.

The Christmas days in the South when slavery was still an "institution" in that section, brought unalloyed enjoyment to the plantation slaves, young and old. For them the foreshadowing of the Christmas holidays' pleasures lay in the slaughtering of oxen, sheep, and hogs, which always took place a few days before Christmas. They would do the killing before great, blazing fires, which made them forget that the ground was frozen, perhaps, and that the cold was biting. During those occasions they never lacked either the coveted supper and liberal supplies of beef and pork, which were given to them to take to their cabins.

In Mrs. Smedes's "Memogials of a Southern Planter," from which I already have quoted, it is said: "Music and cards and games of all sorts filled up a large share of the days and half the nights. The plantation was as gay as the house. The negroes in their holiday clothes, were enjoying themselves in their own houses, and in the great house, too. A visit of a day to one of the neighboring towns was considered by them necessary to the complete enjoyment of the holidays. They had their music and dancing, too. The sound of the fiddles and banios, and the steady rhythm of their dancing feet floated on the air, day and night, to the "Burleigh' house."

In southern cities Christmas sports and customs among the American element are about the same as elsewhere in the country. The firing of guns and pistols, the discharge of firecrackers, Roman candles, and skyrockets are among the popular sports.

EXHIBITIONS OF REVELRY.

During the holidays these exhibitions of reveiry seem to be the most appreciated evidences of Christmas among their ated evidences of Christmas among their youthful population. Generally, no hind-rance is placed by municipal authority to this way of enjoying Christmas and New Year's. In the couthern cities the Christmas dinner is almost universal, as are also the attendant features of Santa Claus and the Christmas tree, the cakes and wine and eggnog, the Christmas stocking bulging out with toys and can-dies for the children, the assembling of dies for the children, the assembling of friends in festive reunions, and the salutation expressive of good will, of "Merry Christmas!" to which many, anxious to group all the good wishes of the season in one greeting, add, "And Happy New Year!" At Christmas, also, the hand of charity is ever wide open.

I must add to this budget of Christmas observances something of the manner in which Christmas and New-Year's Day are celebrated in Louisiana among the Creoles of that State, who are the descendants of the Colonial French and

Creoies of that State, who are the de-scendants of the Colonial French and Spanish populations. Both Christmas-Day and New-Year's Day—the latter of recent years—are feasts of obligation in the Catholic Church. Christmas-Eve among the Creoles is observed until mid-night by the reveilion, or vigil, or "keep-ing wake," which is made the occasion. among the Creoles is observed until midnight by the reveilion, or vigil, or "keeping wake," which is made the occasion of feasting and hilarity. Among the sugar planters, it formerly was the custom for their families and their Christmas-Eve guests to spend some hours of the night at the sugar-houses, where the boiling of the juice of the cane was in progress. There, a palutable beverage, called vin de canne (wine of the cane) made from the juice of the cane into a sort of punch, is concocted. At midnight the feasting and revelry end, the reveillon is over, and all attend the midnight mass at the parish church. The midnight mass was also formerly a feature of the Creole Christmas-Eve in the towns and cities, but it became common in some places for noisy and more or less intoxicated men to enter churches and disturb worshippers during the services. Therefore, the authorities of the Church, many years ago, discontinued the midnight mass in the larger cities, and the congregations now attend the ordinary early mass.

IN CREOLE HOMES.

IN CREOLE HOMES.

mass.

The Creoles celebrate Christmas-Day with a good dinner, of which gombo file, the national dish of Louisiana, is the chef d'oeuvre. This toothsome dish, a rich broth, made of beef, ham, oysters, or shrimps, or crabs, and eaten with rice cooked quite dry, is called file (or stringy), because it is slightly thickened with a powder made from dried sassafras leaves. It is particularly delicious as a whole, and undoubtedly one of the most whole-some dishes produced by combinations of different kinds of food. On Christmas-Day there is cake and eggnog. The children play: on Christmas-Eve night they are told of "Bon Homme Noel" (Good Man Noel), who is the Creole ch'id's Santa Claus. During the night among some families a female servant, enveloped in a sheet, knocks at the door of the room in which the children are in bed, peeps in, declares herself to be "Krishtine," and, exhibiting a switch, which she carries in her hand, threatens a whipping to any child who may misbehave on the next (or Christmas) day. But the children's stockings are filled.

In the days of slavery the planters of Louisiana, as did the planters throughout the South, remembered their slaves kindly and with liberal hands. New clothes and bits of finery for the women, chignous for head-covering, etc., together with candy and toys for the children, were generously bestowed. Sometimes, during this season, when the peddlers, plodding along the Mississippi-river roads, passed the plantations that skirted the river on euther bank, with their packs of "notions."

T HOLIDAY SA

MITTELDORFER'S

Thousands of dollars' worth of Toys, Fancy China, Bric-a-Brac at prices 'way down below regular market value. Every item in our house is yours at prices really lower than at many other places.

TA STOCK OF TO

Everything Santa Claus ever intended for the children. Mechanical and Automatic Toys, Dolls, Carriages, Wagons, Games, Sleighs, Trunks, Lamp-Shades, Shoo-Flies, Chairs, Wheelbarrows-everything from everywhere. It's interesting to see how the little folks take the surprise we give them. The little prices on things'll surprise older folks, though. With years and years of experience in supplying the wants of Richmond's economical shoppers we are not only assured of good things now, but so long as such broad business principles last.

DRESS GOODS.

BLACK AND NAVY SICILIAN (entirely new, 55 inches wide, at 621 and 75c., worth \$1 and \$1.25. HANDSOME BLACK MOHAIR BRO-

CADES from 25c. to \$1,50. BLACK BOUCLE, very nobby, 50 inches wide, at 69c., worth \$1. BLACK and COLORED BOUCLES, in

all shades, at 49c., worth 75c. ALL-WOOL SERGES, 38 inches wide, at 25c.; former price 50c. BLACK LIZARD WEAVE, handsomest

goods imported, at 98c., worth \$1.75. All the latest effects in FANCY WEAVES in all shades, from 20 to 65c. PLAIN BLACK MOHAIRS from 25c.

to 31 per yard-all the go. NOVELTIES IN PLAIDS from 17c. to \$1.25-all new styles. PLANNELLETTES, for wrappers, at

10c., worth 20c. CRINKLED and CREPON SATINES, lovely designs, at 124c.

CHAIRS.

BOCKING-CHAIRS, 9, 23, 48, 73, 89c., \$1, and up PLUSH ROCKER, 89c.

CHAIRS, 23, 33, 49, 75, 97c., and up. HIGH CHAIRS, 97c. RUBBER TOYS.

RUBBER-BALLS, 5, 9, 15, 25, 47, 63e.

RUBBER FOOT-BALLS, 49, 50, 70,

80, 90c., and Sl. RUBBER DOLLS, CATS, DOGS, ELEPHANTS, and other RUBBER

TOYS, too numerous to mention, at popular prices. ribbons, etc., on their backs, or driving their heavily-loaded vans—veritable store-houses, in fact—the planters would call out to them from the houses to come in. Then, if they were particularly well satisfied with their sugar crops for the scason, and were in touch with the spirit of the hour, they would extend the peddler their hospitality for Christmas and buy out his wares, which then would be disribbons, etc., on their backs, or driving

DONE AWAY WITH.

cestors.

There is one traditional custom which the Creoles still retain. With them the really great day of the holiday season is New-Year's-Day—their Jour de l'An (the Day of the Year.) It is their day for making family presents and giving money to servants. It is also among old-fashioned and conservative Creoles a family-day. The head of the family—the recondigather and great-grandfather of a

ioned and conservative Creoles a family-day. The head of the family—the grandfather and great-grandfather of a numerous posterity—gathers about him, in patriarchial fashion, at his dinnertable, all his descendants, young and old, the wives of his sons and the husbands of his daughters. They eat the family gombo, they drink Bordeaux wines, fine French clarets, and sweet cordials, and eat the delicate turkey and pates. Surrounded by all of his name and blood lineage, the old Creole of Louisiana is happy on New-Year's-Day, and makes all about him happy, telling stories of old times and singing songs of the past. CHARLES PATTON DIMITRY.

Christmastide. (Written for the Dispatch.) Sweetly the chimes from the belfries are

ringing, Gladly the song of redemption we're singing, Higher and higher the full notes ascend-

ing.
Chime from the bells with the soft voices

Why so triumphant his song in its ful-

"Glory to God in the highest," exalted; "On earth peace," softly the gentle notes "Good will toward men," angel voices

Holy, holy, holy, The Christ has descended— Heaven has opened to give us a guerdon; Praise, then, forever, be offered unceas-

ing, Praise then, and "Glory to God in the highest"

Bring loving gifts as the wise men of old.
Fragrant the incense and shining the gold:
Hang high the holly green, sweet fir, and pine
Mistletoe woven with low cedar vine,
Joyously greeting the blest Natal morn,
Hollest of days, that our Saviour was born.

Joyous the peals from the belfries are

clearly and sweetly the voices are sing-ing.
Rising and falling in melody blended.
Praise G. our Saviour, born, risen,
ascended.

An Awful Threat.

Mrs. Ferry: Dear, that necktie is getting frightfully seedy. Mr. Ferry: I guess it will do for another week or two. Mrs. Ferry: George Ferry, if you don't come home to-night with a new tie on I shall buy you one myself.

S. ADA BRICE.

are calling.

STORY-BOOKS of all kinds, from 5c. up to 31. ROLLING CHIMES, 25 and 47c. BUCK AND SAW, 47 and 93c.

WHEELBARROWS, 15, 23, 39c., to \$1. BUCKBOARDS, SULKIES.

VELOCIPEDES, \$1.92, \$2.47, \$2.97, and up. TRICYCLES, \$3.79, \$4.98, to \$9. BABY-CARRIAGES, 23, 49, 74, 97c.,

\$1.46, \$1.97, up to \$7. SLEIGHS, 47, 73, 98c., to \$5. DESKS, 95c., \$1.97, 83, to \$5. SHOO-FLIES, 73, 97c., \$1.23, \$1.47, to

SWINGING HORSES, \$2.89, \$3.50, 34.15, to \$9. BISQUE ORNAMENTS, 15, 23, 39, 47,

73, 98c., \$1,23, \$1,48, to \$5. SOUVENIR CUPS, 23, 27, 39, and 59c. LAMPS, with frames and shade paper, worth \$3.50, for \$1.53-for Monday

only. LAMPS, 25, 97c., \$2, \$3.48, \$4.79, \$5.18, to \$10.
FANCY BOXES and other CHRIST-MAS PRESENTS of all description.

DOLLS.

CHINA DOLLS, 3, 7, 9, and 12c. spiece. JOINTED DOLLS, 18, 25, 39, 50c., to DRESS-DOLLS, 48, 75, 89c., \$1.29, up. NEGRO DOLLS, 10c. to \$1. BISQUE DOLLS, 5, 12, 23, 39, 63, 78c.

KID-BODY DOLLS at all prices, 23c. ZULU DOLLS, something new. DOLL-HEADS, 15, 23, 39c, up.

TRON WAGONS TRON ENGINES.

IRON HOOK AND LADDERS. BUCK AND SAW, 47 and 93c. IRON BUCK-BOARDS.
WAGONS, 23, 49, 73, 98c., \$1.48 and IRON SLEIGHS, all from 23c. up to

IRON WAGONS, \$1, \$1.98, \$2.47, and SOLDIER SUITS, 24, 30, 48, 69, 89c.,

SI, up. FIREMEN SUITS, 63, 89, 97c. up. TEA-SETS, WASH-SETS, PEWTER TEA-SETS, 13, 22, 37, 50, 73c., \$1,

TIN TOYS.

TIN TRAINS, 22, 35, and 48c. TIN HORSES AND WAGONS, 9, 15,

27c, up. TIN ENGINES, 23c. TIN HORNS from 3 to 25c. TOOL-CHESTS, 23, 35, 50, 73, 98a, \$1.25, \$1.48, up to \$4.
DRUMS, 17, 23, 35, 47, 63, 89, and 98c.

GAMES.

GAME PARLOR-CROQUET, 48 and

GAME TEN-PINS, 22, 48, 73, and 97c. GAME TRICK-BOXES, 28c. GAME BROWNIES, 78 GAME WATERMELON, 75c. GAME FOOT-BALL, 10c., and others,

too numerous to mention, from 9c.

up to \$1.50. PIANOS, 25, 50, 59, 74, 97c., \$2, and up. MAGIC-LANTERN. 24, 48, 73, 98c., \$1, \$1.10, up to \$7.50.

WOODEN TOYS.

SHIPS, 23, 50, 78c., 81, and \$1.98. STREET-CARS, 93c HOOK AND LADDERS, 98c. BUREAUS, 9, 23, 40, 48, 79, 99c., and

TABLES, 10, 25, 48, 78c., \$1, and up.

out his wares, which then would be dis-tributed broadcast, the house-servants and the field-hands coming in for their full share. Indeed, the southern slave knew nothing of "hard times" in the Christmas season of old. It is different now, unfortunately. MOESTA'S. Xmas Supplies! DONE AWAY WITH. The Creole young men in the city formerly were accustomed to go at early dawn to their friends' houses, and, standing in front of their doors on the street, would arouse them with discharges of double-barrel shotguns and the greetings of the season. Then would follow invitations into the houses thus visited, and mutual pledges in wine. But this custom now is done away with, and the Creole usually observes Christmas in the "American" fashion. The influence of the latter, especially in New Orleans, has overcome tre traditionary French and Spanish customs of their ancestors.

We have a large stock of strictly first-class goods, which we will sell at very Low Prices. As we do not propose to carry over any goods you will save money by dealing with us. It pays to buy Pure Goods. We have them-so call. If you do not want your supplies now, then leave your orders and we will deliver them at any time you say. What do you think of these candy prices, and remember, pure goods?

Chocolate Cream Drops, 2 lbs for 25c. | Our Tip-Top Mixture, 40c. per lb. It Assorted Caramels, 2 lbs for 25c. Cream Almonds, 2 c. lb.

French Mixed Candy, 2 lbs for 15c. Hand-Made Cream, mixed; something nice, 5 lbs for 81.

can't be beat. Our Own Make, plain, mixed, 2 lbs for 15c. New Vixed Nuts, 15c., or 2 lbs for 25c. Christmas-Tree Ornaments—large stock, prettier than ever. Must be seen to be appreciated. Cornucopias, all sizes.

Do you appreciate Good Fruit-Cake when you see it? No! you must taste it. We give you this privilege. If you don't think it is the best, then don't buy it.

All other varieties of Cakes—Almond, Angel, Citron, Pound, Wine, Jelly, and Sponge Cakes, all sizes. Small Cakes in great variety. We make a specialty

of Fancy Cakes. ICE-CREAM in all FLAVORS and SHAPES. The latest designs. Special designs for Christmas dinners. Watch for our

CANDY BOXES IN GREAT VARIETY. We have two thousand Small Fancy Baskets which you can have very cheap. They are all new. We bought them cheap and will give you the benefit.

FIREWORKS!

FIREWORKS! FIRE-CRACKERS.-Fourteen Packs for 25c. Others in pro-

portion. W. MOESTA,

111 East Main Street.

Write for Prices.

Area Glass, 95,000 Square Feet. Greenhouse, Brook Road.

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